

SAMPLE PAGES FROM
THE 146 CONSIDERATIONS
OF
BONATTI
AND
SELECTED APHORISMS
OF
CARDAN

With Preface by Robert Zoller

A complete re-publication of William C Eldon-Serjeant's
"THE ASTROLOGER'S GUIDE. ANIMA ASTROLOGIAE
or A Guide For Astrologers.

Being the One Hundred and Forty-six Considerations
of the famous Astrologer GUIDO BONATUS
translated from Latin by Henry Coley, together with the
Choicest Aphorisms of the Seven Segments of
JEROM CARDAN OF MILAN,
edited by William Lilly (1675)." London, 1886.

Which was published from a copy of the original 1676 edition
and includes Eldon-Serjeant's notes and Preface

This New Library 2000 Edition also contains the
original Title Page and 1676 plate of Lilly, Cardan and Bonatti
with Lilly's original Address. As well as Cardan's
horoscope and portraits.

www.new-library.com

© Copyright 2000 New Library Limited All rights reserved

IMPORTANT NOTICE TO PURCHASER AND USER.

Without limiting the rights under copyright reserved above, the purchaser agrees to use this publication only for his or her exclusive non-commercial personal and private use and it is a condition of sale that the purchaser will keep only one copy on hard-disc and one copy on a back-up disc and will only make one printed copy of this publication for the purchaser's exclusive and private use.

And that the purchaser will not in any way shape or form allow this publication or any part of it to be otherwise reproduced, stored in a retrieval system, or transmitted, in any form or by any means including electronic, mechanical, photocopying, recording or otherwise, without the prior and expressed permission of the publisher.

And that the purchaser will not circulate nor allow this publication to be circulated in any electronic, printed or bound form without a similar condition including this condition being imposed on all and every subsequent purchaser or user.

And that the purchaser accepts the above conditions without reservation as an express part of the contract of sale and acknowledges that any breach will render the purchaser liable to the payment of liquidated damages to New Library Limited or its successor(s) for breach of contract to the full value of ten thousand times the purchase price as on the date that the purchaser bought the publication from New Library Limited its Agent or Representative notwithstanding additional damages for infringement of copyright either of content or format.

The purchaser and any subsequent user is hereby notified that this publication is encoded and electronically marked so as to allow its identification as originating as the property of New Library Limited.

INTRODUCTORY NOTES FOR THE READER

The following pages contain the complete facsimile of *The Astrologer's Guide* as published in 1886. It is a second edition. The first being produced by Lilly and Coley in 1676 with the slightly differing title *Anima Astrologiae: or, A Guide for Astrologers*.

This 1886 edition faithfully reproduces the content of the 1676 edition save for the engraved plate (as detailed below). It also expands that first edition with an additional Preface and notes and presents the whole in a revised format.

In the end Supplement will be found facsimile of the 1676 title page and Lilly's Epistle. These are provided to show the original seventeenth century 8vo format.

There too will be found the missing engraving, which presents a reasonable likeness of Lilly (centre) with Cardan and Bonatti on either side. A portrait of Jerome Cardan has been included to enable comparison. Bonatti's portrait seems to be based entirely on artistic license. Also, included in the Supplement is the nativity of Cardan. As stated in the supplemental notes the typographical errors have been corrected and additional charts have been included for comparison and guidance.

The 1676 edition of this work was the last book produced by William Lilly, the renowned seventeen-century English astrologer. His pupil and adopted son Henry Coley translated the Latin works into English. Lilly edited the translations adding both his own notes and a short Address (or Epistle) to the reader.

Though licensed in April 1675 the work was not published until the following year. This coincided with the anniversary of the death of the great Cardan (1501 -1576) who in Lilly's day was still regarded as one of the most outstanding astrologers, physicians and mathematicians of the Age. On this basis it is conjectured that Lilly deliberately delayed the publication as a mark of esteem for Cardan. Though it is observed that Lilly was an accomplished self-publicist (as reference to the legend on the engraving demonstrates) and understood the rudiments of capitalising on events to promote his work and himself.

For the next two hundred years these remained the most substantive text of Bonatti and the most complete astrological work of Cardan available in the English language. Others such as George Mensforth (a London astrologer) in his *The Young Student's Guide & etc.*, London, 1785 did present astrological snippets from these authors but nothing as comprehensive as in *Anima Astrologiae*. Those fluent in other languages were considerably more fortunate with full translations of all of Cardan's *Aphorismorum astronomicorum segmenta septem* (from which these *Aphorisms* are taken) being available to the French speaker only a few years after Cardan's death and Bonatti's works being available in Italian and German. Latin speakers alone being able to read the original works.

By the 1880's the 1676 publication was exceedingly rare and so another English astrologer, the well-known theosophist, William C Eldon-Serjeant re-published it in 1886. He added further notes and a new Preface, which generally enrich the work, making it superior to the 1676 edition. Though as noted above the engraving of Lilly, Cardan and Bonatti was omitted from the 1886 edition. Later editions (including those of Regulus and the American Federation of Astrologers (AFA) and as sold by Kessinger, Justus and Ascella) repeated this omission and reduced the publication by a further 40 pages (being the Redway publications supplement). All of which you will find restored in the following pages.

It cannot be over-emphasised that these translations from Bonatti and Cardan are only extracts from far greater bodies of work. Nevertheless this fact must be placed in its proper historical context. For even as extracts they provided for the English speaker access to the legacy, albeit part, of two of the world's greatest astrologers. As such the *Anima Astrologiae* maintained a necessary influence from the seventeenth century until the twentieth. This was during a time when not only astrology was in decline but when those who had the necessary skills to tap the fountainhead, namely a good understanding of Latin, Arabic or Greek were also diminished thus as the centuries wore on this little book became increasingly important.

As far as Bonatti is concerned for many English speakers it was the only source available to them until the end of the last century (1980) when more of Bonatti's translated work were published, as is expanded on below.

When [Robert Zoller](#) was shown a copy of *Anima Astrologiae* in 1972 (almost three hundred years after it was first published) he instantly recognised its worth. And so it may be said that with that realisation the Great Hiatus that had so long plagued astrology began to be broken. The direct link to Bonatti which Lilly and Coley had sought to preserve and which Eldon-Serjeant much to his credit helped endure, was then re-established as Robert became the first modern practitioner of astrologer to teach the techniques of Bonatti and over the next twenty-five years developed comprehensive [courses](#) for the serious student.

Indeed, the next person after Coley to translate substantial sections of Bonatti's *opera* into English was Robert Zoller. Some of these later translations are now also available [Bonatti on War](#) [Bonatti on Arabic Parts](#) with more being released constantly (for updates please add your name to the [email newsletter list](#)).

Further insight into the techniques of Bonatti will be found at <http://www.new-library.com/zoller> . But alas, there is not yet the same standard of material for those wishing to study the techniques of Cardan.

The *146 Considerations* of Bonatti (died c. 1300) represent only a small fraction of the immense work of this outstanding author who was the most successful and distinguished astrologer of the thirteenth century. The *Considerations* are taken from the *Tractatus Quintus* of his *Liber Astronomiae*, which Thorndike describes as "The most important astrological work produced in Latin in the 13th century."

The *Considerations* provide a wealth of knowledge for the practising astrologer – both in matters of horary and natal judgment. The scope is very wide ranging from fixed stars, void-of-course moon, declensions, retrograde motions, how to deal with late degree (post 29°) positions, eclipses, combustion, nodes and more making it a highly valuable work.

By having it published in English, thus making it more widely available Lilly was demonstrating its importance and underlining the faith that he held in it. Now over three hundred years later an increasing number of modern astrologers are agreeing with Lilly as they too conclude that the knowledge conveyed by such as Bonatti is essential for the proper practise of astrology and that it is ignored at the astrologer's peril.

Girolamo Cardano (in Italian), Jerom(e) Cardan of Milan (in English), Hieronomus Cardanus (in Latin) was the leading astrologer in the century before Lilly. Eldon-Serjeant gives a good overview of Cardan's character in his Preface but reference should also be made to Henry Morley's *The Life of Girolamo Cardano*, London 1854 and Jean Stoner's *The Book of My Life* London, 1931 (being a translation from the Latin of Cardan's own *De vita propria liber - The Book of My Life*).

From the 1172 aphorisms that Cardan wrote Lilly and Coley selected only 245. It seems a fair assumption that this selection was governed by the needs of cost-effective publishing. However, this should not necessarily be seen as a limitation, as such. For when the selected *Aphorisms* are read as part of the whole it soon becomes apparent that Coley and Lilly have selected and carefully organised these aphorisms so as to give the greatest practical benefit to the practising astrologer. Also, as Lilly points out in his Epistle they compliment the great body of work that he had already published. They also compliment Coley's second edition of *Clavis Astrologiae Elimata: or, A Key To the Whole Art of Astrology* also released in 1676.

Equally, it should be remembered that this work is largely translation and that no translation is faultless. But here the words of another translator of astrological texts are worthy of note:

“ Coley's translation is free, not word for word. However, this does not make it wrong necessarily. It simply indicates that there is a lot of interpretation. Coley was an astute astrologer and a sympathetic translator. There does not seem to be any reason to mistrust his translation from the practical point of view.

“ There is no such thing as a perfect translation. They all entail interpretation, not only of the language but also as to the author’s intent – some more, some less. Unless we seek to set ourselves up as the only person whose opinions count, or claim authority on a subject, then it behoves us to regard the work of our skilled predecessors as worthy contributions. This should not blunt our critical analysis but should remind us that there is always the possibility that they saw something we might have missed, especially when they have someone as eminent as William Lilly looking over their shoulder. “

Robert Zoller
October 2000

Though Cardan wrote over four centuries ago, his aphorisms remain as pertinent today as they were then. Indeed, those who are of a mind to ignore old texts and attempt to look anew would do well to meditate on both these *Aphorisms* and Bonatti’s *Considerations* before embarking down a separate path of the astrological maze.

The 245 *Aphorisms* cover a wide variety of subjects from germane general advice to the astrologer to particular direction concerning nativities, elections, revolutions (including solar and lunar returns), disease, eclipses and comets, weather, earthquakes, war, husbandry and more.

Like the *Considerations* the *Aphorisms* are meant only for guidance – thus the book’s name *The Astrologer’s Guide*. However, those astrologers who take the trouble to test its contents will be well rewarded for their efforts. To the discerning astrologer it will be evident that much truth is to be found, unaltered by time. And so it will soon become apparent why Lilly chose these particular works as his final legacy to us from the great [mass of writings](#) at his disposal.

The Publisher
New Library London

EDITOR'S PREFACE.

THOSE whose pursuits have led them to collect works on the Science of Astrology, will doubtless recognise in this, a work that has long been a desideratum.

To all who have properly studied the various branches of Judicial Astrology, the utility of the Considerations of Bonatus, and the Aphorisms of Cardan, will be manifest after even the most casual perusal. William Lilly, the clever Astrologer of the seventeenth century, specially selected these from a mass of writings at his disposal, for publication at a time when a knowledge of Astrology, and a belief in the science, were almost general among the educated classes. In a short account of the life of Lilly, which appeared in the "Magical and Physiognomical Mirror" for October, 1791, it appears that this was the last work published by that eminent Astrologer; the following is a verbatim extract: "His last publication was his 'Guide for Astrologers,' translated from the Latin of Guido Bonatus, a good piece," etc.

The lapse of two hundred years, and the fate that awaited books of this character in the early part of the nineteenth century, have served to scatter and destroy all but a few copies of the edition printed in 1676, and the very existence of this work is at present known only to assiduous students of astrological lore, and to the fortunate possessors of the few copies that remain, which is probably the chief reason why the book has never been reprinted.

Very little seems to be known of the life of Guido Bonatus. Henry Coley, in his "Address to the Reader," herein, gives an anecdote illustrating the skill of Bonatus, whose writings undoubtedly prove him to have been an able master of the science which he professed.

Jerom Cardan, the author of the Aphorisms contained in the latter portion of this book, was born at Milan, on the first of October, 1501. He was an illegitimate child; and his mother tried to prevent his being born alive, but without effect. Ultimately, he was brought into the world by means of the Cæsarian operation, and when born, his head was already covered with black curly hair.

In the year 1531 he married, though previously deterred by considerations relating to his own physical condition, which he attributed to the evil influences of the planet under which he was born, and always regarded as one of the greatest misfortunes of his life.

He was brought up as a physician, and became a professor of medicine in most of the Italian universities. In the year 1570 he was put into prison; on being released he repaired to Rome, where he attended Pope Gregory XIII., as a physician, for which he received a pension until the year 1576, when he died.

Never was any man more remarkable for a strange inconsistency of behaviour, than Cardan. His life was a series of odd adventures, which he has committed to writing, with a simplicity, or rather a freedom, seldom to be met with among the learned; indeed, it seems as if he had written the history of his life for no other purpose than to give the public an amazing instance of the fact that a person may be endowed with great genius, yet at the same time be void of reason.

He makes an ingenuous confession of his good and bad qualities. He seems to have sacrificed every other consideration to a desire of being sincere; and this sincerity being often misplaced, tarnishes his reputation.

Although Cardan seldom errs when giving an account of his morals and sentiments, yet we must rather incline to dissent from, than to believe, what he relates of himself; because it seems almost impossible that nature could have formed a character so capricious and inconsistent as he makes himself out to be.

He paid himself congratulatory compliments on not having a friend in the world, but that in lieu of which he was attended by a Spirit partly emanating from Saturn, and

THE TABLE OR CONTENTS OF THE SEVERAL
CONSIDERATIONS OF GUIDO BONATUS.

	PAGE
1. To consider what moves a man to propose a Question	1
2. The course the Querent should take when he goes to an Astrologer	1
3. How many ways the Planets operate in Inferiors	2
4. Of the causes assisting to accomplish things	2
5. How many ways such states of the Moon does happen	3
6. Another way of the Planets being debilitated not much different	5
7. To beware of those things that lead an Artist into error	6
8. To see how many Considerations thou shouldst use	7
9. To consider the helpers or hinderers of a business	8
10. The Fixed Stars that so hinder or help	12
11. To consider the Infortunes, what they signify	13
12. What the Fortunes signify	13
13. What the Sun signifies	14
14. What Mercury and the Moon signifies	14
15. How the Planets make their Impressions on Inferiors	14
16. Whether the Significator be afflicted by either of the Infortunes	14
17. Whether the Planet be free from Impediment	15
18. Whether a Planet is in the Angles of the Inferiors	16
19. Whether the Moon be void of course	17
20. Whether the Moon or Significator be joined to any of the Planets	17
21. From what Planet the Moon separates	17
22. Whom she next applies to	17
23. Her condition as joined	17
24. Whether a Planet be in his declension	18
25. Whether a Planet be Retrograde or Stationary	18
26. Whether Stationary to Retrogradation or Direction	18
27. Whether the Infortunes be Significators	18
28. Whether the Significator be slow	18
29. Whether the Moon be in Corporal Conjunction with any Planet	19
30. Whether the Significator or Moon be past 29° of the Sign they are in	19
31. When one Planet applies to the Conjunction of another	19
32. If an Infortune be Significator, his condition	20
33. Whether an Infortune be Significator	20
34. On what to ground Judgement	20
35. Whether a Planet be in Signs agreeable	21
36. When the Infortunes signify Impediment	21
37. Whether Fortunes are Significators	21

	PAGE
38. If Significators are Cadent - - - -	21
39. Whether the Significator be in Reception - - - -	21
40. If an Infortune be Peregrine - - - -	22
41. Whether an Infortune be Significator - - - -	22
42. Whether a Fortune be Significator - - - -	22
43. If Fortunes and Infortunes be in Malignant Places - - - -	22
44. If the Significator be in his own House - - - -	22
45. Whether Infortunes are in Angles of the Ascendant - - - -	23
46. Whether the Significator be a Fortune or Infortune - - - -	23
47. Whether the Significator be in his proper Light - - - -	23
48. Whether if an Infortune be Significator, the evil shall be avoided - - - -	23
49. Whether one of the Infortunes be Significator - - - -	24
50. To consider the Ascendant or Moon - - - -	24
51. Whether the Significator be Cadent - - - -	24
52. When the three Inferior Planets come from under the Sun's beams - - - -	25
53. Whether the Significator be under the Sun's beams - - - -	25
54. Whether one of the Superior Planets is 12° distant from the Sun - - - -	25
55. Whether the Significator be Peregrine - - - -	26
56. Whether the Significator give virtue to any of the other Planets - - - -	26
57. Whether the Significator be in the VIII. from the Ascendant - - - -	26
58. Whether a Significator be settled in the Sign wherein he is - - - -	27
59. Whether the Significator be 15° behind the cusp of an Angle - - - -	28
60. Whether the Significator be in a Fixed, Moveable, or Common Sign - - - -	29
61. Whether the Lord of the Ascendant and Moon be with Dragon's Head or Tail - - - -	29
62. Whether the Moon be void of course - - - -	30
63. Whether she be far from joining with the Infortunes - - - -	30
64. Whether she be in Cancer, Taurus, or Pisces - - - -	30
65. Whether the Lord of the VII. be afflicted - - - -	30
66. When the Infortunes threaten ill - - - -	31
67. Whether any Eclipse be near - - - -	31
68. In Questions of Sickness whether the Lord of the VII. be free - - - -	31
69. In Journies whether the Significators be equal - - - -	32
70. Whether the Lord of the New or Full Moon preventional, be in any of the Angles of the thing enquired about - - - -	32
71. Whereabout the Significator happens in the Figure - - - -	32
72. Whether the Question be of a Journey - - - -	34
73. Whether it signify good or ill - - - -	34
74. Whether a Planet be Stationary to Retrogradation - - - -	34
75. Whether the Moon be afflicted - - - -	35
76. From what Planet the Moon separates and to whom she is joined - - - -	35
77. Whether the Significator or the Moon be in opposition to their own Houses - - - -	36

	PAGE
78. To observe the Sign signifying the thing enquired about	36
79. To observe whether the Significator or the Moon be joined to Fortunes or Infortunes	36
80. In what Sign the Significator of the thing enquired after is	36
81. Whether the Significator be in an Angle, Succedent, or Cadent House	37
82. Whether the Significator receive virtue from any Planet	37
83. Whether the Fortunes and Infortunes be equally strong	37
84. Whether the Fortunes be strongest	37
85. Whether Part of Fortune fall well or ill	37
86. Whether an Infortune behold the Significator	38
87. To observe the Novenary of the Moon	38
88. What Planet the Moon separates from	38
89. To observe the Duodenary of the Moon	38
90. Whether the Lords of the Houses where the Sun and Moon are, etc., are oriental	39
91. Whether Mars be in an Angle	39
92. Whether the Significator of death apply to the Native Significator	39
93. Of what kind of thing the Question is	39
94. Whether the Significator be Cadent	39
95. Whether the Planets signifying the thing enquired, join mutually	40
96. Whether the Significator and Moon be in Angles	40
97. In what climate before the Question is proposed	40
98. Whether the meaning of the Question be signified by con- junction or aspect	41
99. What the issue of the Question will be	42
100. To observe the Benevolent Fixed Stars	43
101. Which is the Killing Planet or destroyer of Life, etc.	44
102. How to find what it signifies	45
103. In what House the Part of Fortune, is	46
104. Whether the Significator be in his VII. House	46
105. Whether the Infortune unfortunate be in the VII.	46
106. Whether a Fortune fortunate be there	46
107. Whether Mars be in the II. or X.	47
108. Whether any Planet behold two Houses	47
109. Whether the Lord of the V. be in the VII. afflicted	47
110. Whether Scorpio ascend	47
111. Whether Dragon's Tail be in the VII.	47
112. If Virgo ascend	48
113. Whether any of the Infortunes be in the IX. afflicted	49
114. Whether a Fortune be Lord of the VIII.	49
115. Whether the VIII. or its Lord be afflicted	49
116. Which of the Houses are afflicted	49
117. In which House the Dragon's Tail is	49
118. In which House a Fortune fortunate is	49
119. If the Lord of the II. be in the VII.	50
120. Whether any of the Lords of the III., IV., V., VI., IX., X., XI., or XII. be in the Seventh	50

	PAGE
121. Whether the Moon be in the VIII. - - -	50
122. Whether the Part of Fortune be in the first ten degrees of the IV. House - - -	50
123. Whether the Sun and Moon be in conjunction - - -	51
124. To observe the Significator of substance - - -	52
125. To note what sign ascends - - -	53
126. Whether Mercury be Significator in a Nativity - - -	54
127. Whether the Lord of the Ascendant at Birth be an Infortune	55
128. Whether the Ascendant be a Sign resembling man - - -	55
129. Whether the Moon be in opposition to Sun and with nebulous stars - - -	55
130. Whether the Moon be with Mercury - - -	56
131. Whether in a man's Nativity the Luminaries be in Masculine Signs - - -	57
132. Whether Mars be corporally joined to a Fixed Star of his own nature - - -	57
133. Whether Gemini or Sagittarius ascend - - -	59
134. Whether Mars and Venus be in the VI. - - -	59
135. Whether the Lord of the Ascendant and the Moon, Jupiter, or Venus and they be in the ascendant - - -	60
136. Whether the Sun and Moon are in their Exaltations - - -	60
137. Whether Mercury be with Saturn - - -	60
138. Whether in a Nativity the two Infortunes are in term of the IV. House - - -	61
139. In what House the Dragon's Tail is - - -	61
140. Whether the Significator be weak - - -	62
141. What gifts are bestowed by the Fixed Stars - - -	62
142. What by the Planets - - -	67
143. To observe the Method of judging - - -	69
144. When the Significators show their intent obscurely - - -	71
145. Whether in a Diurnal Nativity Cor Leonis be in the Ascendant - - -	71
146. To observe who shall partake in the dominion with the Significators - - -	72

A TABLE OF THE APHORISMS OF JEROM CARDAN.

	NO. OF APHORISMS.	PAGE
1. General Aphorisms - - -	23	73
2. Aphorisms relating to Nativities - - -	100	77
3. Aphorisms relating to Revolutions - - -	20	88
4. Aphorisms relating to Diseases - - -	44	92
5. Aphorisms relating to Elections - - -	16	97
6. Aphorisms relating to Eclipses and Comets - - -	14	100
7. Aphorisms touching Weather, Meteors, etc. - - -	12	101
8. Aphorisms relating to Husbandry - - -	8	103
9. Aphorisms relating to General Accidents - - -	8	104

A Table of 50 of the principal Fixed Stars.

19. The Nineteenth Consideration is, To behold the Moon if she be "void of course," for then it signifies an impediment to the thing in question : it will not come to a good end, nor be accomplished ; but the Querent shall be forced to desist with shame and loss.

20. The Twentieth Consideration is, To observe whether the Moon or Significator be joined to any of the Planets, for thence you must derive your judgment of what is like to happen in the business. Take notice therefore whether the planet to which the Moon or Significator joins, receives them ; for then there will be a good laudable end : and the matter will be accomplished with success, if the receiver be a Fortune. But if there be no reception, yet if the Moon or Significator shall give virtue to that planet, the thing will still come to pass. But if it be an Infortune, though they do not give him virtue, yet without a reception it will not do ; but with a reception, if he be not afflicted, it signifies a good end of the matter, though not without much labour and tediousness.

21. The Twenty-first Consideration is, To see from what planet the Moon separates : for that signifies what is past of the business : as from a Fortune the good, from an Infortune the ill that hath been.

22. The Twenty-second Consideration is, To note which of the planets the Moon is now joined to, for that signifies what is now present ; and from thence we must judge of the present state of any matter.

23. The Twenty-third Consideration is, To behold to whom the Moon is now joining,* so as her Conjunction is not yet completed : for that signifies what is to come : wherefore if thou wouldst judge of a thing, which as yet is not, but 'tis hoped will hereafter be brought to pass, 'tis necessary then thou shouldst see to whom the Moon will next join ; and according to her Significations judge whether good or evil.

* Or applying by Aspect.

the Eighth from the Ascendant? for if he be there, and a Fortune, though he do not harm, he will do no good; and if he be an Infortune he will do greater mischief than in any other place of the Figure; and if the Question be of going to War, advise not the Querent to go there, although it be a Fortune; for always some evil is to be suspected, that is death, or at least captivity, for it is a place of darkness and death; but if it be an Infortune, judge death, unless he separate then from the Lord of the Eighth: for then it may be only a wound, or bruise, or a fall, wherein he was in danger of death, although he may escape; and if it be a journey, especially a long one, he will be taken prisoner, or in great dread of it; understand still if he separate from the Lord of the Eighth; and also remember that an Infortune so disposed always does more mischief than a Fortune.

58. The 58th is to consider, Whether the significator be fixed in that Sign where he is found? Now "Zael" saith: "That a Planet is not said to be fixed in a Sign till he hath passed 5 degrees thereof." But I am of opinion that when he hath passed one whole degree of a Sign he is firmly therein, but he said it for more certainty. So likewise he says: "That a Planet is not said to be cadent from the Ascendant, unless he be removed from thence 5 degrees; as, for example, the Ascendant in 9 degrees of Aries, and a Planet was in the fifth degree thereof, 'Ptolomy,' and many other sages affirm, That Planet to be in an angle, with whom I agree; yet some would have it, that a Planet should be said to be in an angle, when he is in the very degree of the Ascendant, or one degree before it or two after it; but they meant in Revolutions, and that they might be so certain as not to be in the least deceived. But I have experienced that a Planet is in an Angle to the space of 5 degrees beyond the cusp; for as once I sought the Revolution of a year, I found Mars in the 5th degree

continuance or length of time, when a thing will be done; or if done already, how long it will continue in days or hours. If between the twelfth and the tenth, it notes half weeks; between the tenth and seventh, months or weeks; between the seventh and fourth, years; and between the Fourth and the Ascendant, half years.*

* With regard to the measure of time, the late Commander Morrison, R.N., writes, "The most difficult thing in all questions is to judge of *time* with accuracy. I should advise extreme caution in giving any judgment on this head, unless where it is the chief point desired to be known. In this case and if the figure be very radical, and if *the planet which is applying* to the other be taken, the following rule will hold good :

Each Degree gives—

In Moveable Signs and Angles	Days.
In Common Signs and Angles	Weeks.
In Fixed Signs and Angles	Months.

Succeedent houses give weeks, months and years, as the sign is *moveable*, *common* or *fixed*; and *cadent houses* give months in *moveable signs*, years in *common signs*, and an indefinite time in *fixed signs*."

Dr. Simmonite, whose Astrological works are well known, writes "It is generally very difficult to judge of time with accuracy. The limitation of time is taken either by house and sign, or by aspect. To ascertain the number of days, weeks, months, or years, consider the degrees and minutes between the body or aspect of the signifiers, and according to the number of degrees which are between their aspect, even so many days, weeks, months, or years will it be before the matter enquired after is accomplished or destroyed. Observe in what house or sign the applying signifier falls. Succeedent houses give weeks, months, or years, as the sign is moveable, common or fixed, and cadent houses give months in moveable signs, years, in common, and unknown in fixed signs. Great south latitude prolongs the time; great north latitude often cuts it shorter: if the signifiers have no latitude, the exact time is made simply by the aspects. Degrees and minutes of latitude, if it be south, should, it is said, be added to the time, but if north subtracted from it; as north latitude shortens the time of an event and south latitude lengthens it, but I have not much opinion of this. Transits show the progress of the matter and point out the most probable time in which the

it shall never make an end of it, nor raise it very high above the earth.

Note by Lilly.—“ And note, A Planet in his second station signifies an aptness, and the renewing and strength of everything ; but in his first station, dissolution and destruction. Remember and understand these things well, for they will often come in practice.”

75. The 75th is to consider, Whether the Moon be afflicted by any Planet ? for then, whatever the question be, the same will suffer impediment. But if the Moon be in a good place from the Ascendant, so as to behold it with a Trine or Sextile, or if the Planet that afflicts her do behold the same, either of these Aspects will mitigate the mischief intended, and it may be, wholly take it away, as the said afflicting Planet is disposed ; so that he be not Cadent from Angles, nor from the Ascendant, nor in his fall ; that is with the seventh from his own House. “ Zael ” seems to say “ That if an Infortune afflicting be cadent from the Ascendant, or retrograde, it causeth fear in the Querent ; but I always fear the affliction of the Moon above all other Impediments, and scarce Remember that I ever saw a good end of anything where she was afflicted : and in journeys, if to war, was apprehensive of the Querent’s care and person ; if for traffic, of straits, quarrels, sadness in his travels, and loss of money, etc.”

76. The 76th is to consider, From what Planet the Moon separates, and which she is joined to ; he whom she separates from signifies what hath been, the other what is to come, as we have said. And therefore, if she separates from an Infortune, and applies to a Fortune, the worst is past ; and what hitherto has been had, will end happily to the Querent’s content. But if she separates from a Fortune, and goes to an Infortune, understand the contrary ; the thing was good in its beginning, but proves naught in the

brother or the like; if by the fourth, by the Father, etc., according to the respective signification of each House.

99. The 99th is to consider well in Questions, Nativities, etc., what will certainly come of them; for sometimes by the Figure, a thing seems likely to be absolutely done; but is not wholly, but in part; sometimes it is wholly perfected, and sometimes neither wholly nor in part: upon which account astrologers are often blamed, and scarce know how to excuse themselves, not knowing how this comes to pass, being a difficult point, and of a most subtle disquisition; so that the ancients would not meddle with it, save only the most honoured "Albumazar" said something more than the rest, whose judgments I have found more efficacious and correct than others, though "Ptolomy," the great explainer of this science, must be acknowledged more curious than the rest. Now that which I say is the consideration of certain Fixed Stars:

Note by Coley.—Note that these fixed stars are now removed many degrees forwards in the Ecliptic than they were in the time of Bonatus; in respect of Longitude, which ought to be carefully considered by the industrious Astrologer, which I shall name, whereof some are of the nature of the Fortunes, and perfect those things with them not like to be perfected by the significations of the Planets; others are of the nature of the Infortunes, which suffer not things to be perfected according to the Planets' significations: of which latter there are some in every sign, as in Bonatus's time there were two in the Head of *Aries* that is one, in $13^{\circ} 45'$, the other in $14^{\circ} 45'$, and are southern, and of the nature of Saturn and Mars. In *Taurus* are six stars, the first is $9^{\circ} 55'$; the *Pleiades*, which yet are called and counted but as one, and are of the nature of Mars and the Moon; another in $13^{\circ} 2'$, another in $14^{\circ} 45'$, called the Devil, another in 15° , called the Devil's Head, another in the belly

being poisoned by his domestics, and all his family extirpated so that scarce any of them remained. Such another was Ecilinus de Romano, who when he was but mean, was far exalted above all other Italians, for he ruled and, as it were, tyrannized over the Marquisate of Treves even to Almaine and Trent, and within four or five miles of Venice, and his Tyranny continued twenty-six years; but at last all these glories were overcast with calamity, for when it seemed impossible to suppress him, he fell into the hands of his enemies at a battle in the Country of Mediolanensi apud Cassianum, and died wretched, and all his posterity was destroyed, not one of them remaining. In the same manner there was one in the Kingdom of Apulias of base descent, called Peter de Vinea; who when he was a scholar at Bononia was forced to beg for his living, and had not bread to eat, yet was made a notary, and after that Protonotary of the Court of the Emperor Frederick the Second; he became a Judge and climbed to such a grandeur, that he was happy that could obtain the least of his favour, for whatever he did the Emperor would confirm: but himself would often set aside what had been established by the Emperor, who made him Lord of Apulia: whereby he grew so rich, that he had 10,000 pounds of Gold besides other Treasures almost inestimable; yet in the end he fell, and was reduced to such misery, that the Emperor ordered his eyes to be put out; enraged at which out of mere indignation he struck out his own brains against a wall, as it was then commonly reported. Another was at Pysa called Smerolus one of the dregs of the vulgar, who came to be, as it is said, Lord of that Province: nor durst any of the nobility for a while contend with him; yet at last he came to nothing. After whom one Oddo Gualduzius, a mean fellow, tapered up so high that he did as it were, sway the whole City and none would contradict him, till Galyver, a Judge, caused him to be chopped all

CHOICE APHORISMS
FROM THE
SEVEN SEGMENTS OF CARDAN.

GENERAL APHORISMS.

1. LIFE is short, Art long, Experience not easily obtained, Judgement difficult, and therefore it is necessary, that a Student not only exercise himself in considering several Figures, but also that he diligently read the writings of others who have treated rationally of this Science, and make it his business to find out the true natural causes of things by experiments, to know the certain places and processions of the Planets and Fixed Stars, Constellations, etc., but above all to be a passionate lover of truth.

2. The Principles of Art are three, Reason, Sense, and Experience, but the Principles of Operations four, viz. : The Planets, The Parts of Heaven, The Fixed Stars, and the Site or Position * of all those in respect of one another.

3. There are some things perfectly known, as the Circle of Ascension, some in a competent measure, as the Revolution of the Sun ; some may be known although they yet are not, as the Revolution of the Superiors ; some things fall under knowledge, yet cannot be exactly known, as the precise Ingress of the Sun into the Equinoctial Point ; some are neither known, nor can be known, as the complete commixtures and distinct virtues of all the Stars.†

* *I.e.*, Aspects and Configurations.

† Modern astrologers are now thoroughly acquainted with all but "the complete commixtures and distinct virtues or powers of all the stars." Herschell and Neptune being unknown to the Ancients, were not considered by them, and at the present time therefore, owing to the science having lain, for many years, dormant, so to speak, the influences of these two planets are not yet thoroughly understood. It

73. When Venus is with Saturn and Mars, and in opposition to the place of the Moon, the Native shall be but a fool, yet think himself a Philosopher.

74. For the profession or Art of the Native we must consider the Planet which being Oriental first makes its egress from under the Sun beams, and if with this there be another in the Mid-heaven that beholds the Moon, take him for an Assistant, but if there be no such Planet coming from under the Sun beams take him that is in the mid-heaven, and if there be none therein posited then the Lord of it, and the places of Mars, Venus, and Mercury, but when these happen to be many, the Native will practise several Arts; now the Art a Native practises is much affected by the series of revolutions, which if they agree with his Nativity, he will be delighted with it; otherwise he will do it against his will.

75. A prime cause of men leading single lives is the combustion of the Moon in their Nativities with Saturn,* or eminently afflicted by him, so in women if a Planet be combust or the Sun in Taurus greatly afflicted.

76. Mars and Mercury evilly disposed, and in conjunction with the Moon, signifies Thieves and Robbers, but if Saturn behold them, or be in the Seventh, they will suffer according to their deserts, and therefore whenever you see indications of grievous crimes, consider whether the Infortunes are strong or not, and oppress the Sun, Moon, or Lord of the Ascendant; or if the Lord of the Ascendant be combust, or an enemy to the Moon, for then undoubtedly the Native will suffer for his villainy.

77. When the Moon is joined to Saturn in an Angle, the Native though a grandee will be reduced to poverty.

78. Let him that has Mars in the second house beware of concerning himself in merchandise.

79. He that hath a Nativity unfortunate for riches and honour, and yet the Moon in conjunction with an eminent propitious fixed star, shall unexpectedly become potent, and again fall to misery, but to judge of the greatness of the event consider the state of the Moon.

* This causes men to be of solitary habits.

88. Jupiter elevated and a little infortunated, destroys the Native's children, but preserves his estate:—if he be descending and low and not unfortunate, he gives children but not an estate.

89. When Saturn does not threaten a violent death, yet if he be in, or lord of the seventh or eighth houses,* he signifies the Native shall die for grief of mind.†

90. Infortunes peregrine in the Seventh house, having dominions in the Ascendant, denote the deaths of the Native's wives or enemies.‡

91. It is next to impossible that they that have never a planet above the earth, nor in the Ascendant of their nativities, should either live long or accomplish any great matters in the world.

92. The number of a Native's wives (where only one at once is lawful) is to be found out not only from the concurrence of the Planets or Common signs, but with that you must consider that fit applications of the Moon to Planets at ripe years,§ and testimonies of the Death of Wives do also concur.

93. When Mars and Mercury afflict the Lord of the Seventh, being elevated above him, the Native will kill his wife or his enemy,|| even though it be with poison, especially if either of them have power in the Ascendant.

94. If in a woman's nativity Mars shall be under the Sunbeams, she will be apt to play the Harlot with her Servants and mean fellows,¶ but if Venus be true, then she will trade discreetly with Nobles and gallants of quality.

95. Infortunes afflicting the place of children, if they be but a little weak, the Native may have children; if much debilitated, the children he has will die; if they be very weak, he will be wholly barren.

* Provided he be the Anareta.

† Or of such diseases as Saturn signifies. Violent chills, etc., having always due regard to his position and configuration in the figure under consideration.

‡ Or partners.

§ After the native shall have arrived at the age of puberty.

|| Or his partner.

¶ Provided always there be no strong benefic aspect of Jupiter with the Sun.

APHORISMS RELATING TO DECUMBITURES,
DISEASES, PHYSIC, ETC.

1. In sickness, the Ascendant* shall signify the Patient, the seventh house the disease, the Luminaries the Patient's strength, the Infortunes the strength of the disease, but the eighth house has always a share in the signification.†

2. When the Moon applies to Planets of a nature contrary to that of the distemper, especially if they be Fortunes, the disease will be changed for the better.

3. When the Moon in the beginning of a sickness (which is called the Decumbiture of the Patient) shall be either under the Sun beams or with the Dragon's Tail, Saturn or Mars, it threatens extraordinary danger, and if the party be old, even her conjunction with Jupiter, Mercury, or Venus, is not without peril; the same but nothing so grievous may be feared when she is in square or opposition to any of them, but if besides all this she shall happen to have been in their places in the Patient's geniture, he will certainly die.

4. Mars, Jupiter, and Venus rule the blood; Mars and Sol, choler; the Moon and Venus, phlegm; Saturn and Mercury melancholy; and Mars and Mercury with the Sun, black choler.

5. Saturn causes long diseases; Venus indifferent, Mercury various ones; the Moon such as return after a certain time, as Vertigos, Falling-sickness, etc.‡ Jupiter and Sol give short diseases, but Mars the most acute of all.

6. When you find the Figure at the beginning of a grievous distemper to appear much more mild and favourable than the distemper, you may conclude the disease contracts its malignity from the Nativity, the principal places falling upon some disastrous configurations.

7. It is necessary to consider the Lunations preceding the disease and thence likewise to take indications of the Patient's condition.

8. If you find a Person after the age of 50 years labour

* And its Lord.

† The seventh house and its lord signify the physician.

‡ And all diseases proceeding from excess of moisture, humour, etc.

APHORISMS RELATING TO ECLIPSES AND
COMETS.

1. In an Eclipse it is necessary to consider the strength of the Planet then ruling, for his significations will chiefly appear.
2. Eclipses of the sun have powerful effects, and therefore if they fall upon a very flourishing and promising crop they generally damnify it, so that it scarce comes to any thing near what might have been expected.
3. When at the time of an eclipse the significator of life in any person's Radix shall be within the Beams of the Anereta or killing Planet, or of an Infortune not friendly disposed, such native will incur extraordinary hazard of his life.
4. In general some Eclipses of the luminaries at the time or even before they happen raise showers and rain, others great droughts, some violent winds, others earthquakes, some scarcity of the fruits of the earth, others terrible fires.
5. A Comet usually foreshows the birth of famous persons in some time after to happen, for he is not said to be born under it (in this sense) who is born during the time of its appearance, but he that is born in that region or country subject to such an Angle or Figure, and hath his Sun and Moon in its place, or the Luminaries and the Lord of his Ascendant in cardinal signs, when the Comet rises, sets or culminates, and the like.
6. A Comet in the East, signifies the rise of some eminent lawgiver, in the Mid-heaven, of some very powerful King, but seldom any such illustrious matter when 'tis in the West or Succedent houses.
7. Comets when they are immoveable, signify seditions, but when moveable they denote Foreign Wars, and one Nation invading another; in Cardinal Signs the death of Princes or great men; in the ninth house, Scandal or detriment to Religion; in the tenth or twelfth houses, the pestilence or scarcity of corn; and in the eleventh house, great slaughter and destruction of Noblemen.
8. If a Comet appear whilst a woman goes with child, if it be either in the fourth, sixth, or eighth month, such child will prove very prone to anger and quarrels, and if he be of quality, to sedition.
9. No Eclipse whatsoever can threaten a scarcity or

Edition limited to 500 copies, handsomely printed on antique paper and tastefully bound. Price 7s. 6d.

THE ASTROLOGER'S GUIDE.

Anima Astrologiae;

OR, A

Guide for Astrologers.

Being the One Hundred and Forty-six Considerations of the Astrologer, GUIDO BONATUS, translated from the Latin by Henry Coley, together with the choicest Aphorisms of the Seven Segments of JEROM CARDAN, of Milan, edited by William Lilly (1675); now first republished from the original edition with Notes and Preface

BY

WILLIAM CHARLES ELDON SERJEANT,

FELLOW OF THE THEOSOPHICAL SOCIETY.

"A work most useful and necessary for all students, and recommended as such to the sons of Art."—*William Lilly.*

GEORGE REDWAY, YORK STREET, COVENT GARDEN.

In the Press.

Memoirs of Madame Blavatsky,

Compiled from Materials supplied by Members of her Family
and Intimate Friends,

AND EDITED BY

A. P. SINNETT.

GEORGE REDWAY, YORK STREET, COVENT GARDEN.



Girolamo Cardano (in Italian), Jerom(e) Cardan of Milan (in English), Hieronimus Cardanus (in Latin) was a leading astrologer, mathematician and physician in the 16th Century.

Born in Pavia (a city south of Milan, Italy) in 1501
Died in Rome in 1576

The portrait above is reproduced from his autobiography *De Vita Propria Liber (The Book of My Life)* written by Cardan in 1575, the year before his death. It shows Cardan aged 68 (*Ætatis LXVIII*). It is taken from Spon's 1663 folio edition (Lyons) of Cardan's *Opera Omnia (The Complete Works)*.

THE NATIVITY OF CARDAN

Figure One : 1663 Reproduction

Taken from Book V of Cardan's *Opera Omnia (The Complete Works)*, Spon's folio edition, Lyons, 1663.

This is the Nativity of Cardan as calculated by himself but it was reproduced containing a number of printer's errors. Some such as the two Suns will be obvious to many astrologers while others are less subtle though perhaps more significant.

It should be compared to Figure Two, which is reproduced with typographical errors corrected. Also, compare it to Figure Three.

Figure Two: 1663 Reproduction with Typographical Errors Corrected.

Student's viewing the chart in relation to the Guardian Angel should use this chart and Figure Three. Also, make reference to Eldon-Serjeant's overview and if possible Morley and Stoner (see Publisher's Introductory Notes) and to Anna Burr's *The Autobiography* (Boston 1909) and W Water's *Jerome Cardan, A Biographical Study* (London, 1899). German speakers should refer also to Herfele's excellent *Des Girolamo Cardano von Mailland Eigene Lebensbeschreibung* (Jena 1914).

Figure Three : Modern Calculation

Here the same chart has been calculated by Robert Zoller showing how a modern practitioner of Medieval Astrology would treat the birth data of Cardan, using the modern method of calculation but still applying the Alchibitius Semi-arc for the calculation of Houses.

When viewing the Firdaria students may like to note: the first forty years of Cardan's life was a struggle against poverty. That he suffered ill-health and disgrace before a swift rise to fame, affluence and a renown that lasted many centuries after his death.



www.new-library.com

© Copyright 2000 New Library Limited All rights reserved